Sciences and Humanities – Two Possibilities – Plasticity, the Greek art and Spiritual Idealism in Hegel or in fact Experimentalism by Trotsky

Introduction

By Moishe Postone

In fact then we argue that eccentricities prove more than just a science and humanities relation which is so related – in the Critique of political economy by Sirohi we add points to be made – that architecture in Tel Aviv should be eccentrically acted out as Spanish mediations to Hebrew

– and such things are called overall developments and this then in my own category is called architectural worlds of the social institution – in fact institutional politics to go with the scientific capital – that capital unfolds such plans if guided by a process of scientists which also means philosophers of science that all the French and Spanish, even Said and Averroes are – just this process proves the philosophy and science relation – that in fact the subject-object of Luckacs is then a capitalist Subject which unfolds the objective developments with some folds of people in a historical objectivity called in

fact rigid – that Sirohi is also subjective here – he adds personal remarks to the process – this perfects Judaism – our participation in eccentric topos or topo-logy in finaly Poincare for psychoanalysis, its perfection though is an art of science which then is plastic or experimentalist – we thank you for further mediations between the human sciences and sciences. Now of course, I Moishe Postone understand my own philosophy and economist position – I am a Jewish winner of Sirohi's Jewish following which then is plastic as Jewish scholarly life. I mean Jewish following is finally Jewish and is then how I pronounce the

young and brilliant scholar Sirohi – he has proven here philosophy, and science, and humanities at their intersection – we thank you.

I. So in fact there is then two styles of French philosophy on offer between the sciences and humanities

Plasticity – the way it draws and re-furbishes the ongoing relation between science and humanities into a plastic formalism – like an artistic handwave which then gestures that science is perfect but art is its meaning and destiny –

because in fact the meaning of companies and capital is scientific to Moishe Postone and Sirohi, but also artistic – to work then on its plasticity is to argue how EGS is then financialised and planned or a Christian monastery or even a Christian bank which then is higher than a simple creative computer software process perhaps – that then is plasticity – how to produce a construction which then is scientific – labouring to perfect the construction science which Poincare conjecture on the minimalism of money spent being the maximal aesthetics of the project – which means base is correct in Christian

reveries on the Jerusalem Bible.

II. Experimentalism by Trotsky and Sirohi following it as scientific

So in fact the clothing worn French sweater or the Ortega y Gasset formalism then changed to experimentalism will prove how the hair on your head is then in fact generally related to craziness and coolness which produces a architectural object which then is so many movements of the process of walking or talking to a person or crowd is more like a functionalist building proving

again construction science in Poincare – is the minimalism of the interior designing being the correct expression of exterior appearance.